The Bombay Guardian.

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WEEKLY REVIEW.

—Prayer has been answered, and there has been a copious fall of rain this week. Tuesday night we had rain; Wednesday night we had it more abundantly; and Thursday night witnessed an extraordinary downpour, with thunder and lightning. This fall appears to have been general, and has put a glad heart into the cultivators and all except grain-speculators. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men,—the Lord, and not Gods of their own imagination!

—An admirable policy is announced by Her Majesty, in her speech at the prorogation of Parliament. "The participation of England in future international questions will be solely with the view of maintaining concord and the public right." The *entente cordiale* between England and Napoleon III. was not really favourable to peace and the public right; it was a great encouragement to him, and strengthened him for the prosecution of an aim that had reference chiefly to his own aggrandizement. There is no necessity for England's entering into any new *liaisons* with Continental powers; the recent happy disposition of the American question shows that a spirit of mutual concession is as profitable to nations as to individuals, and shows, we trust, that the love of concord is supplanting the love of conquest; but close alliances with particular powers have always, in the end, been fatal to peace.

—The Lieut. Governor of Bengal's Minute on the Income Tax Report, shows what grievous abuses may easily characterize the collection of such a tax in this country. An Income Tax is professedly a tax that relates especially to the rich; men have only to pay according to their incomes; they that have little are to contribute little, they that have much are to give much. What could be more impartial? Yet, as a matter of fact, it has been made to fall most heavily on the poor, just as Mr. Kerry, the missionary, showed. Not a single individual had to pay on more than one lakh of income, though Bengal surely boasts of a number of crore-wallas, whose income will be many times that; while the tax bore with such severity on the ryots that they threatened to emigrate to Nepaul. We object to the tax in this country, on principle; the administration of it will be always open to great abuses; it tempts men to untruthfulness; and it insults the truthful by treating them as liars.

—One of the Guzerat missionaries informs us that Dr. Morgan, who has been Convener of the Irish Presbyterian Missions' Committee from the beginning, lately tendered his resignation, and that the Rev. Fleming Stevenson, author of "Praying and Working," was appointed his assistant and successor.

—We very much regret to announce the departure of the Rev. J. W. Gardner, of the Free Church Mission, Poona, compelled by ill health to return to Europe. Since he returned to his post in 1869 he has had repeated attacks of illness, and it became evident at last that he could not expect to have health in this country. He came out, we believe, in 1856, and the mission sustains a very great loss in his departure and that of Mrs. Gardner, universally respected as they were, and fitted for usefulness by the experience of many years.

—The prospect that M. Thiers and the National Assembly will work amicably together much longer, is not very good.

We have spoken of the deputation to the Czar on account of the Protestants of the Baltic Provinces. It consisted of 36 members, 10 of which were from Great Britain and 9 from the United States, and the rest from six other countries. Their object was to obtain religious liberty for about 100,000 inhabitants of the Baltic provinces who had been induced by fraud or worldly considerations to join the Greek Church, and who were desirous of returning to Protestantism. They had an interview with Prince Gortschakoff, July 14th. Dr. Schaff, Dr. Coulin, Mr. Dodge, and Dr. Steane and others addressed the Prince, and he replied to them, sometimes with warmth. Unhappily there was an essential difference between his conception of religious liberty and theirs. He insisted upon it that religious liberty was fully enjoyed in Russia; men of whatever persuasion could worship God according to their conviction, except, indeed, their conviction should undergo a change, in which case, if members of the National Church, they were not at liberty to join any other body. No man could leave the Greek Church without calling down upon him the strong arm of the law. The Prince seemed to think that there could be no better charter of religious liberty than that which was enjoyed (?) in Russia. He promised to inform the Emperor of what had been said at this interview, pointing out, however, that a change could not be effected without a change in the law. So the prospects of the 100,000 Lutheran Greeks does not appear very bright.

Some letters on "Our vicious system of Slave-trade Suppression," written by Major General R. Shaw, late of the Bombay Army, are deserving of public attention. The system is thus described:

"Her Majesty's cruisers on the east coast of Africa carry on the suppression of slave trading under the following local circumstances, and in the following summary mode, sanctioned by Royal Warrant. The coasting trade in those parts, as well as a general trade with Arabia, Persia, and the continent of India, is carried on by a class of vessels called Arab dhows. These often carry slaves, and when they are captured by H. M.'s cruisers with such freight, they are burnt, if not exceptionally valuable for sale, at a not too remote port, the slaves being first released, and landed at the nearest place where their freedom is supposed to be secured (how secured I know not, nor can guess). The ship's company making the capture has become entitled to a capitation allowance of £5 for each slave so released, and to a similar amount for every ton of estimated tonnage of the vessel thus destroyed, a committee of the captors being the appraisers of the common booty. No Admiralty or prize court is resorted to, nor, so far as I know, is there one available. Now this is clearly liable to gross abuse; but there is worse to come. When *no* slaves are found in the vessels boarded to be searched, signs of a slave-trading purpose are then diligently sought for, as in the earlier time I have already alluded to, and I have been informed by an official of the navy, who had himself participated in such booty, are far too generally found, whether they exist or not, as indeed might be confidently predicated by any man of sense under the temptations held out, and the absence of all scrutiny."

The following letter from General Sir William Coghlan, General Shaw obtained permission to publish:

"When I was at Aden, in 1863, some of the merchants trading between the Persian Gulf and Zanzibar, including the Red Sea, the Gulf of Aden, and all the ports on the coast, complained loudly of the wrong done to them by Her Majesty's ships, on the plea of slave traffic; that in most instances they simply assumed and declared the buggalow to be a slaver. If no slaves were on board, she was said to be going to fetch them; any food was for their sustenance, any money was to buy them, any cargo was to be exchanged for them. The officers commanding the cruisers had no means of discrimination in doubtful cases, no knowledge of the language spoken by the Nacodas (masters), but they had a strong interest in condemning the craft, and they condemned her accordingly, in most instances destroying her, and with her all evidence of her character. There was no redress possible, as the declaration of the captors was accepted as final. Thus said the complainants: 'Our legitimate traffic is falling off, and we are afraid to send a vessel to sea!' Such was the state of affairs eight years ago, and I do not know that any mitigation has been effected. The gunboats continue to 'take, burn, and destroy,' according to the letter of a mere *warrant* which had no legislative sanction, and, as you may see by the Gazettes, it is a very profitable business. The summary proceeding should be disallowed: no vessel ought to be condemned except by a Court of Admiralty. Human nature is weak. 'If *self* the wavering balance shake—'tis rarely right adjusted.' The power is too large to be safely granted to young naval officers who have no acquaintance with the country, its peoples, its languages; and whose interest it is to see every dhow treated as a slaver."

General Shaw adds:

"Is not this appalling? Though not given from actual personal knowledge, it comes from a highly esteemed gentleman of wide experience and excellent judgment, who evidently believes it himself. I never gave him in detail the information I had got on the subject, but simply asked him if he could find out for me whether the unlimited power of H.M.'s naval officers to seize and burn, for their own benefit, and on their own judgment, still remained in force. I was in hopes it had been withdrawn, for, in Sept. 1867, I laid the whole matter, by letter, as fully as there was any occasion for, before Lord Stanley, then Foreign Secretary. Whether his Lordship moved at all in the affair, I know not. The hideous and depraving power, under Royal Warrant, I am informed

by a naval officer, still holds good. I may mention that Sir William Coghlan, with whom I have been intimate for many years, is imbued with strong navy predilections, and would be one of the last to willingly blame or decry the naval service or its officers, of whatever degree."

The system appears to us a most objectionable one. It opens the door for arbitrary and erroneous action. One can easily understand that the fear of having their vessels mistaken for slavers and seized, may deter many who would be otherwise glad to open up a legitimate traffic with Eastern Africa.

"Scripture Truth in Oriental Dress, or Emblems explanatory of Biblical Doctrines and Morals, with illustrative references to proverbs in Indian and other languages, by the Rev. J. Long." (Calcutta: Thacker, Spink & Co.) The emblems and figures upon which we have explanatory remarks in this volume, are those that are used in Scripture. Tent, book, rock, seed, leaven, wall, shield, multitudes of such expressions are employed in Scripture in a figurative sense; well, Mr. Long takes up 252 of these figures, and points out their significance and application, and illustrates them occasionally with parallel citations from Hindoo books or usage. The work is chiefly expository. We give a specimen or two.

Hearers not Doers—a Looking-glass.

Jas. i., 23, 25.

When we behold our natural face in a glass, let us remember that God has given us a mirror, in which we may see the true character of our soul; in order that we may grow in self-knowledge, and may adorn ourselves, not with what ministers to pride and worldly vanity, but with the ornaments of meekness and holiness, which are of great price in God's sight. This mirror is His holy word, which holds up to us the true lineaments and features of the soul, and shows us how greatly it has lost the beauty of the image and likeness of God, and how it is disgraced and deformed by spots and blemishes of sin. The swellings of pride, the lines of envy and care, the shades of sensuality, sloth, and earthliness appear too plainly when we look into this faithful mirror, which is not like flattering friends who say smooth things to us, and sometimes puff us up with the notion that we are clothed with various Christian graces; but it tells us the very truth concerning our spiritual state; and no veil of false excuses, or artful cloaking and colouring of our faults, will disguise from us our true state, if only we never neglect to consult this mirror in sincerity and with earnest prayer.

Vemana says, let the sinner listen to holy texts; he will not relinquish his vile nature: though you wash a coal in milk, will the blackness be removed?

Hearers not doers are also compared to those leading captive silly women, ever learning, never coming to the truth, 2 Tim. iii., 7, or to those hearing a fine song, Ez. xxxiii., 32; children in the rickets have large heads, but weak joints. God's word was designed as milk to enable persons to grow, 1 Pet. ii., 2. A fresh corpse can have the image of an object painted on the eye, but it reaches not to the heart. Some hearers are like a sponge, which sucks up every thing, but all goes out again; others like a strainer, letting go the good and retaining the bad; while some are like a sieve, dropping the chaff, and retaining the good grain.

The Believer's Life a mounting on Eagle's Wings.

Is. xl., 30, 31.

1. The Eagle is the *king* of birds as the Lion is of beasts, so the Saints are the excellent in the Earth, Ps. xvi., 2, 3, more excellent than their neighbours, Ps. xii., 26; 1 Cor. iv., 9, of whom the world was not worthy, Heb. xi., 38. Believers are sons of God of royal blood, Rev. i., 5, while the wicked feed on the wind, or husks, Heb. xii., 1, the righteous have manna, and Angels as attendants.

2. *Quick sighted*, Job, xxxix., 29, hence a man, 2. Sam. xiv., 20, is called eagle eyed. The eagle can look at the sun, or see from above fish in the water, so believers behold the glory of God with open face, 2 Cor. iii., 18. The secrets of the Lord are with them that fear him, Ps. xxv., 14; they see the end of the wicked.

3. *Swift*, they have long wings; hence *Solomon* says: "Riches makes themselves wings and fly away like an eagle." *David*, lamenting the death of Saul and Jonathan, says: "They, as friends, were stronger than lions and swifter than eagles, 2 Sam. i., 23." *Nebuchadnezzer* came as an eagle against the temple, Heb. viii., 1; Jer. xliv., 22. Job compares life to an eagle, ix., 28, viii., 1; Ps. cxix., 59, 60; Rev. xiv, 6: hence, Nebuchadnezzar is represented as a great eagle with great wings, long feathers, having various nations in his empire, and took the highest branch of a cedar.

4. *Mount high*, out of sight lost in the clouds, above the tempest and lightning; worldlings are moles, or worms which grovel in the earth, but believers have their conversation in heaven, Ph. iii., 20, mounting up on the wings of faith and prayer, Cor. iii., 3. *Nebuchadnezzer* built his nest on high, but for purposes of pride, Dan. iv., 30.

5. *Not tired.* Believers do not faint, Gal. vi.; though the flight to heaven be long yet the wings of faith and love bear them up. Ps. xxvii., 13.

6. *Aim at high things*, not at flies or worms. An English proverb says: 'Eagles catch no flies;' not like the crow who goes out early for this purpose, Job, xxxix., 27.

7. *Nestles on high*, Is. xxxiii., 16, amid lofty rocks above the clouds, where no enemy can come.

8. *Lively in old age*, by moulting, his youth renewed, Ps. ciii., 5. Believers put on the new man, the old is cast-off; angels have immortal youth. The eagle is so strong as to be able to carry away a lamb or a child.

9. *The young are borne on the mother's wings*, Deut. xxxii., 11, 12, so the Jews, Ex. xix., 4; Jer. iv., 13; Lev. iv., 19. The *Aitareya Veda* says; "*Though 100 bodies like iron chains hold me down, yet like a falcon I quickly rise.*"

There are books treating of the figures, symbols, emblems and types of Scripture, and some of them very thorough; but they are generally bulky, and not within reach of the ordinary reader. This book is intended to aid those who are engaged in setting forth Bible truth to the people of this country, and is fitted to be useful by leading them to dwell on the figures that are used, and by opening up the deeper meaning of these. The author regrets that "he has not had more leisure and learning to carry out the plan in a more elaborate manner;" but perhaps a more elaborate work would not have got into the hands of those who should benefit by it. The figures of Scripture interest us most in their contexts, as flowers are most pleasing in a garden; books of classifications and systems are not very easy to read; still bouquets answer a good purpose, and so do these books. They are useful as references. The remarks and inferences in this book are very judiciously and thoughtfully made.

A collection of proverbs gathered from different Indian languages, and also from the Arabic and Russian, is given at the end, and passages more or less parallel are pointed out in the Bible. We fancy that it must have cost Mr. Long a great deal of trouble and study to prepare this portion of the work.

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THE ORIGIN OF LIFE.

Sir William Thompson, President of the British Association this year at Edinburgh, says in his address:

"'I am ready to adopt as an article of scientific faith, true through all space and through all time, that life proceeds from life, and from nothing but life.' 'How then,' he proceeds to ask, 'did life originate upon the earth?' And the wonderful answer he gives to this question is, that most probably 'life originated on this earth through moss-grown fragments from the ruins of another world.'"

The *Star of India* well remarks on this—

"The hypothesis of Sir William Thompson takes the inquiry back only a single step, and it is difficult to conceive how our ideas of the dignity and power of God are to be upheld, by assuming that the means which He has had recourse to for creating life on this earth has been the knocking worlds together and scattering their ruins through the abysses of space."

But our contemporary, unfortunately, favours an idea quite as wild, when he defends the hypothesis that life can be generated by the forces of inanimate matter. If the inanimate could do it once, they can do it now; but no proof has yet been given of this power. There should be every day altogether new species and genera of being coming into existence; but nothing of the kind takes place. It is remarkable that the creatures which some experimenters have wished to attribute to "spontaneous generation" were simply specimens of well-known species.

The philosophers who come year after year to tell us with delight how far back they have shoved the Creator, and how little of the universe they have left unaccounted for, forget one most important truth at the outset of their inquiries, and this, in our humble opinion, vitiates more or less all their researches. The mistake is in supposing that what are called causes are efficient causes. Now there is no finite cause that fully accounts for its effect, or is, in itself, equal to the production of its effect. I send a stone through the air; does the impulse given by my arm account for its flight? The sun sends a ray of light to this earth; does the impulse given to that ray at the sun account for its long journey? We find that the ray moves on by pulsations; in a single second from three or four to six or seven hundred millions of millions; and what is more, each colour in the ray of light has a different number of these waves or pulsations; so many times in each second is motion extinguished and renewed. Scarcely less wonderful perhaps are the phenomena connected with the vibrations of all the molecules of the ball hurled by me. With every so-called cause in the universe there is a divine cause, without which the first would have no efficiency whatever. This great truth is set forth in the Scriptural statement regarding God: "Of whom, through whom, and to whom are all things." *Through whom*, and not merely of whom; so that modern science with its doctrine of evolution is not merely met by the statement that God immediately created the prototypes of existing genera and species, but also by the statement that all existing things in all their changes are absolutely dependent on His presence and power. In Him we live and move and have our being. Not a sparrow can fall to the ground without him. For thy pleasure they are and were created; or, to translate more literally, on account of thy will they are and they came into existence.

There are some things that make this statement repulsive to men. Men are very glad to relieve themselves of effort by setting in motion the clockwork of nature by mechanical contrivances, and they transfer this feeling to God, and imagine that it would be a degradation and an irksomeness for him to be present and operative in all nature; so they conceive of nature as a great mechanism, which he has set going, and which can look after itself. But there is a profounder cause

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for this repulsion. Man is conscious that he is not what God intended he should be; that he has treated with contempt the laws of God, and substituted as the guide of his life his own will for that of God. While there is this feeling of self-condemnation, he naturally shrinks from the thought of a present God. He is more comfortable in thinking of him as One far away, highly exalted, immensely above creation. In all this he only shows his imperfect acquaintance with God. To an Almighty, omniscient, omnipresent God, there can be no such thing as a burden, nor any need of relief. It is omnipotence and all divine perfection that keeps one grain of sand lying besides another, and there is infinite power to spare, and infinite rest everywhere and with every thing.

We extract the closing paragraph of Sir William Thompson's address, from which it may be seen that he himself does not deny a Creator and Designer of all things.

"From the Earth stocked with such vegetation as it could receive meteorically, to the Earth teeming with all the endless variety of plants and animals which now inhabit it, the step is prodigious; yet, according to the doctrine of continuity, most ably laid before the Association by a predecessor in this chair (Mr. Grove), all creatures now living on earth have proceeded by orderly evolution from some such origin. Darwin concludes his great work on 'The Origin of Species' with the following words:—'It is interesting to contemplate an entangled bank clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws acting around us.' . . . 'There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved.' With the feeling expressed in these two sentences I most cordially sympathize. I have omitted two sentences which come between them, describing briefly the hypothesis of 'the origin of species by natural selection,' because I have always felt that this hypothesis does not contain the true theory of evolution, if evolution there has been, in biology. Sir John Herschel, in expressing a favourable judgment on the hypothesis of zoological evolution, with, however, some reservation in respect to the origin of man, objected to the doctrine of natural selection, that it was too like the Laputan method of making books, and that it did not sufficiently take into account a continually guiding and controlling intelligence. This seems to me a most valuable and instructive criticism. I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Reaction against the frivolities of teleology, such as are to be found, not rarely, in the notes of the learned commentators on Paley's 'Natural Theology,' has, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent old book. But overpoweringly strong proofs of intelligent and benevolent design lie all round us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

WHAT IS TRUTH?

And they shall see the Son of Man coming in the clouds of heaven. (MATT. xxiv. 30.) *Upon* the clouds (Gr.). The multitude of the heavenly host shall be as bright clouds in the sky. Or we may take it literally. It is vain to speculate much about mode and manner. The one great fact here shown is that the Son of Man shall appear in divine glory, and all shall be made to see that he cometh from above, from the throne of God; and to see this it is necessary that he should descend visibly, should come upon the clouds of heaven. Then all they who refuse to believe the apostles' statement that a cloud received him out of their sight, refuse to believe that he is gone up on high, and have treated his offers of life with contempt, will be stricken with intolerable convictions when they see him returning in the clouds. Oh, that they could be made to understand this now!

And they shall gather together his elect. (31.) Three times in this discourse Jesus use the word 'elect.' In like manner Paul, in Romans, when speaking of the rejection of the Jews and denying that the promises have failed, speaks of the elect, the election, as those to whom the promises really belonged, and in whom they where fulfilled. Unto what is the believer (Jew or Gentile) chosen? It is unto the inheritance of the promises that are in Christ yea and amen; while for the unbeliever (Jew or Gentile) there is nowhere any promise in the Bible. When Christ shall appear, then all true Christians shall appear to each other, and their unity shall be made manifest to all the world.

When ye shall see all these things. (33.) Certain things should be recognized by Christians as harbingers of the day of the Lord; both of the day in which judgment was executed on the Jewish nation as a nation, and of the day when the judgment of all shall be accomplished. To know what is meant by "these things" we turn to Luke, where it occurs in xxi. 31; looking back to v. 28 we find, "When these things begin, then look up;" these things being evidently those spoken of in verses 25 and 26, signs in the sun, moon, stars, distress of nations, the sea and the waves roaring (revolutions?) and men's hearts failing them. All that we can safely gather perhaps is that when the Son of Man is about to appear in glory, his people will recognize it by certain indications, clear to them if not to others, just as was the case when Jerusalem was destroyed.

This generation shall not pass, till all these things be fulfilled. (34.) On the whole there does not appear any sufficient warrant for denying here the ordinary meaning of the word generation. The disciples had asked Jesus three questions in one, and he gives them a complex answer. There would be a fulfilment of his prediction in the lifetime of some there present, the judgment on the Jewish nation; though a higher and still more important fulfilment would be in connection with his glorious appearing to judge the world. But even he himself, as the Son of Man, knew not the hour or the day.

Heaven and earth shall pass away but my words shall not pass away. (35.) How much has passed away! the Jewish Nation, the Roman Empire, the religions of Greece, Rome, Egypt, Scandinavia, &c., &c.; the ancient philosophies; a whole world in fact; yet the words of Christ continue, and never had they so much currency or influence as at this day.

I say unto all, Watch. (MARK xiii. 37.) There may be signs of the advent of the Son of Man, but who shall discern them? Only they who are ever watchful, who believe that he may come to-morrow, and who continue watching even when 10,000 morrows have brought nothing. Their watching being simply their continuance in the pathway of his will, their doing of every thing with reference to the look it will have when shone upon by the light of the coming glory. In this sense Christians have nothing else to do in this world but watch. To be of the day is to be a Christian; the children of the day are children of light, because they look unto Jesus, even unto him who was upon the earth, who is now spiritually with the believer, and who is to come in the glory that belongs to him.

If the goodman of the house. (MATT. xxiv. 43.) Master of the house (οἰκοδεσποτης). This is mentioned as one reason why the time was not explicitly revealed; there would have been carelessness all the time except at the time when the foe was to come; the god of this world would have made capital out of it. But it is only faith that has the privilege of profiting by God's warnings as well as by his promises.

Ruler over his household. (45.) The household here is the household of faith. We learn from this passage that the Lord does appoint certain of his servants to situations of special responsibility; that it shall always be in the power of those appointed to these places of trust in the Church to abuse their trust; but that he has left his servants no lack of warning. Alas! what for the most part is the history of the Church but the history of such abuses. How many overseers have lived as though they had independent and responsible charge, and have simply sought their own ease and aggrandizement. And here we have one at the present day who claims to be ruler over Christ's universal household of faith, and yet can find no better employment for the power he has attained over a multitude that believe in *him*, than to get himself declared infallible.

My Lord delayeth his coming. (48.) It will be long before he comes; I have plenty of time to do as I please; why has the Providence of God placed me here but that I may carry out my own plans? So they reason. It is unbelief that is at the basis of this self-seeking Christianity. Faith keeps the mind continually under the impression of the coming Lord, and compels it to view all things with reference to the judgment that shall then take place; thus it keeps fast hold of the will of God. He who is made in any sense an overseer of Christian workers, must be their servant; for the servant is not greater than his Lord, and his Lord has left him an example. He will give them their meat in due season. He is the representative of Jesus, and as such his mission is specially to bless them; to walk in love; to deny himself for them; to be willing to be made nothing of that they may be really helped. And no one, I suppose, is really appointed of Christ a ruler over his household, who has not drunk in Christ's self-sacrificing spirit, and is not more concerned for the good of others than for his own ease and aggrandizement.

Appoint him his portion with the hypocrites. (50.) Many who now think that a great gulf is between them and hypocrites, and congratulate themselves that they have nothing in common with them, will be astonished to find their portion appointed with them. For it is surely gross hypocrisy to profess to receive the Bible as the word of God and not be influenced by its warnings, admonitions and offers.

PAUL THE MISSIONARY.—II.

We have seen Paul entering upon his missionary work. Sundering himself from the Judæan Church, he goes forth as an independent labourer. His work is one to which in the purposes of God he had been appointed, to which the Spirit called him, and in which the Spirit alone is to guide him. We now turn our attention to another point suggested by his life; and that is the manner in which, under the Divine direction, he conducted his labours.

It is evident from the narrative of Paul's missionary life, that he sought to reach and influence the centres, both of thought and population, to which he had access. We have no account of his preaching in any inconsiderable place. He may have preached in the villages which he passed on his journey, between these more important towns; he probably did do so to some extent. It is said that the word of the Lord was published throughout all the region near Antioch; but this must have been due, in large measure, to the zeal of the new converts in that city. We have also the record, that Paul went as well to the region that lieth round about Lystra and Derbe, as to those cities themselves. Still it is sufficiently evident that Paul's great aim was to establish centres of Christianity; and that for this purpose he sought the larger cities; and if, like Iconium, they were situated at the intersecting points of great routes of travel, so much the better for his purpose. The workings of this plan are at once and plainly manifest, in the case of Antioch, to which we have just alluded. The reason why Paul adopted this method of working is sufficiently obvious. Paul had a deep sympathy with the inner spirit of Christianity; he was thoroughly possessed with its leading ideas; no man understood better than he its inherent nature and capabilities; no man ever believed more heartily, more wholly, than Paul, in the Divine power which inheres in the Gospel of our Saviour. Therefore he laboured to establish in the chief cities of those regions where he went, centres of this new religion; his plan was to set the fire burning in many places at once; and believing as he did in the power of Christianity, he did not fear to leave these scattered Churches to accomplish the evangelizing of widely extended tracts of country. Undoubtedly the work might have been more rapidly, perhaps more successfully, carried on in any one of these cities, had Paul remained himself to watch the growing flame; unquestionably had he been present, his influence would have prevailed against the entrance of those errors both of faith and practice, which are so earnestly rebuked in the First Epistle to the Corinthians, and in that to the Galatians. But this was not his work, and he knew it. His restless spirit longed for the regions beyond. If he was in Asia, he must past over to Greece; he must

go to Rome; he must even visit the distant regions of Spain. In other cities he must plant the seed, gather Churches, establish centres of Christian light. His little Churches he knew he could trust in the hands of God; he knew the power of the Gospel which he preached; he knew its sanctifying power in those who embraced it; he knew its diffusive power in the region wherever it was believed. So, committing the Churches to the guidance of God, making a few arrangements for their discipline and teaching, he passed on to found new centres, only occasionally paying a visit to his former children, to strengthen their hearts, to warn them of their errors, or to correct their faults. Besides these occasional visits, and now and then a letter, he has no direct care of the Churches, save that which cometh upon him daily, anxiety for them, and earnest supplication to Heaven in their behalf. He believed that in this manner, by seizing upon numerous points, from all of which they might spread simultaneously, the doctrines he preached would be more widely and more rapidly diffused, than if he were to give his undivided care to any one of the Churches he had founded.

Paul's manner of life, while labouring at his central stations, is also worthy of our attention. Although he seems to believe in scattering his fire; in dividing his labour upon many and widely separated places, yet, at any given time, and while remaining at any given place, no man knows how better than he to concentrate his labours upon that place, and for the accomplishment of one purpose; we might also say by the use of one great means. His whole missionary life, in all its aspects, is a commentary upon those words in which he describes his experience as a Christian: "*One* thing I do." He concentrated his labours at one point, long enough to produce an appreciable effect. He worked at one place until he saw fruits. If he had made a favourable impression by his preaching on one Sabbath, he waited until the next Sabbath, that he might deepen that impression. So long as he remained in any given place, he was dealing a succession of heavy blows upon the same thing; those blows soon began to accomplish something, and when they had accomplished that something, which it was the Apostle's desire to see effected, he takes his departure to some other city, to repeat there the same process.

From many of the places in which he laboured, Paul was driven by persecution. At other places, we have the record of a stay of several years; but even in those places where he remained but for a few weeks, he still so laboured and so concentrated and directed his efforts, that large results were visible. Thus everywhere the same policy appears, a centering of all his energy, in whatever community he might be, whether detained by sickness, as in Galatia, or waiting for his brethren, as at Athens, or purposely abiding, as at Corinth, upon this one object, to leave behind him the germ of a Christian Church.

Another thing is noticeable in regard to Paul's choice of centres; it is the distance which separates them from one another. Paul seems to have no objection to a long journey. His preaching places are separated by intervals, sometimes of hundreds of miles. Follow upon a map the journeyings of the Apostles, as narrated in the Acts, and see what an immense tract he covered with his labours; start from the cities of Pisidia and Pamphylia, among which his first missionary tour was made, themselves separated by distances of fifty miles, more or less; Ephesus lies from two and fifty to three hundred miles towards the west; the regions of Galatia perhaps seventy miles towards the north; and probably Paul must have travelled at least a hundred miles to reach that part of the large tract known as Galatia, in which he preached. Galatia and Troas are more than two hundred miles apart, and from the latter place, instead of preaching in the large, and as yet unreached, regions of Bithynia, the Spirit directs him across the water to Philippi, to Thessalonica, to Berea, to Corinth, and to Athens, cities between which the shortest intervals are some forty miles. In part of the countries thus covered by the labour of one man, with his few companions, the American Board of Foreign Missions, which endeavours to conduct its undertakings with as great economy as is consistent with efficiency, has a force of some fifteen or twenty men. And yet Paul in his letter to the Roman Church, speaking of this very region, and including also certain districts which we have not taken into account, claims to have preached the Gospel in it *fully*. He who is debtor, both to the Greeks and barbarians, has paid his debt to the inhabitants of that large tract, extending from Jerusalem, six or seven hundred miles, to Illyricum. What can he mean by "fully"? We think he is speaking as a missionary. He has preached the Gospel fully in that capacity, he has seized on the strategic points; he has left behind him Churches at those points, to carry on the work among the smaller places, and throughout the adjacent regions, where he, as a missionary, did not feel called upon to go. Having thus established certain centres of Christianity, widely separated in many instances, he leaves the Christians at those centres to occupy the intervening spaces, while he himself turns his eyes to the remote fields which await his toil in Spain.

We cannot study and reflect too carefully upon the *method* which Paul employs in his Christian labourings. As we read the short account of his missionary tours, in which the method of his work is only incidentally mentioned, we cannot but wish that it had been given us at greater length, and with more detail. But the intense earnestness of the preacher is ever apparent; and his strong faith in the doctrines of the cross is apparent. He preaches in the synagogues, in the market places; he reasons in the schools of the philosophers, he visits from house to house, and everywhere the burden of his message is the same, repentance toward God, and faith toward our Lord Jesus Christ; and the proclamation of that gospel is the one method he employs; the one thing on which he relies for success.

Here we have the example of an inspired missionary, one acting under the immediate guidance of the Spirit of God; one, too, whose deepest lore was given to that cause in which he laboured. The example of such a man can hardly mislead us. These, then, we conceive, are the salient points of his example as a preacher of Christ among the heathen: he concentrated his energies upon the place in which for the time he was labouring; he chooses, or rather he is led of God, to large central towns, to which he goes one after another, widely separated from each other, that thus he may influence and leaven in the aggregate a larger extent of country; he performs his missionary work, and reaches his great results by the use of one means, the simple proclamation of the Gospel of Jesus Christ.

C. W. P.

THE "ROB ROY" ON THE JORDAN.

(*Concluded from page* 204.)

Before paddling his canoe on the Pharpar, Mr. Macgregor went off to Bashan, paddling his way there over Lake Hijaneh, and visited some of those "giant cities" so well and graphically described by Dr. Porter. Stone plays an important part in these cities. The enclosed yard is built of stone. The entrance gates are of stone, swinging in their pivots most probably ever since the days of Og. The walls, stairs, floors, doors, windows, and roofs of the houses are all of massive stones, and hence the wonderfully perfect state of these deserted towns, which probably existed and were filled with life in the times of the Patriarchs.

There is little to be said about the Pharpar, except that it rises in Hermon and moves along in a serpentine course to Lake Hijaneh, into which it discharges its waters. Having paddled for some time on the winding Pharpar, Mr. Macgregor came to the conclusion that it would be "a waste of time to spend it on this work," so, at the bridge where the "Hadj road" takes the Mecca pilgrims over the river on their long, tiresome route to the air-hung coffin of the Prophet, the canoe was brought ashore.

Here we part from the bare and bending Pharpar, so slow, so silent, so solitary; winding to the lake to die, and yet in dying to rise again—a subtle vapour. There in the sky it meets the rapid Abana, which has rushed over rocks and through the ancient city, and then has oozed into the marsh, and has melted into a cloud. We leave these streams, that we may see their rivals in Palestine, and so give an answer to the question of the Syrian prince, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

The "crew" of the *Rob Roy* was not only a close observer of everything worthy of notice on the rivers, but a patient explorer on land, and the accounts of his journeys, and of men and things, are written in a lively, interesting and pleasant style. But let us follow him to the famous Jordan.

His account of the rise of the Jordan at three different places, and his minute examination of the Hasbany, the source at Dan, and the Banias; his full-stop at Salhyeh; his close examination of the Hooleh; his discovery of the mouth of the Jordan leading into the Hooleh lake, spoken of in the Bible as the Waters of Merom, and his very minute inspection of Gennesareth, the lake of lakes, comprise fully one half the book.

It would take up too much space to give a mere outline of his careful examination of the Jordan from its sources. Jordan ("The Descender") may properly be said to begin where the Hasbany and Banias unite; and the *Rob Roy* had not floated long on the united streams, when it and its occupant attracted the attention of the Arabs. This part of the cruise is full of adventure and danger. The passage in which the chase and capture, captivity and release is narrated, is too long for extraction, but the following description of the capture will give an idea of the exciting scenes through which Mr. Macgregor had to pass. "I let my boat float quietly that the excitement might cool down, and, looking at the mob quite close, I saw several point their long guns at me; one kneeled to do so, yet none of them at first seemed really in earnest to shoot, for they did not chip their flints.

"But soon on a little point in front I noticed a man posted methodically for a purpose. He trimmed his priming, he cocked his hammer, and, as I came straight up to him, every other person stopped to look, and not a voice was heard.

"I could not escape this man, and he knew that well. Up went his gun to his shoulder: he was cool, and so was I. The muzzle was not twenty feet from my face. Three thoughts coursed through my brain: 'Will hit me in the mouth; bad to lie wounded here.' 'Aimed from his left shoulder; how convenient to shoot on both sides!' 'No use bobbing now—first time under fire—Arabs respect courage.' The clear round black of the muzzle end followed me, covering accurately. I stared right at the man's eyes, and, as his hand tugged at the stiff trigger, I gave one powerful stroke; at the same moment he fired—fiz, bang! and a splash of the bullet in the water behind me. Loud shouts came out of the smoke. I stopped, brandished my paddle, and shouted—'Not fair to use a gun!' In an instant the water was full of naked swimmers straining towards me. In vain I tried hard to avoid them. Suddenly my canoe was wrenched down at one end. It was the same black giant I had elbowed off before; but now he came furiously brandishing the white shank-bone of a buffalo. I warded off that with my paddle, but another got hold of the boat. I was captured now, and must resort to tactics. * * * The water mob of swimmers closed nearer and waxed larger as more crossed the river. Their curiosity was boundless, and every hand tried to undo my apron, or to get somehow under the deck. Their patience was on the ebb, and while I considered what to do next, I felt the *Rob Roy* heaving this way and that, and then gradually, and despite all my smiling but earnest remonstrance, the canoe began to rise out of the water with all her crew. Loud shouts welcomed her ascent up the bank as a dozen dark skinned bearers lifted the canoe and her captain sitting inside, with all due dignity graciously smiling, and so they carried her fairly up the steep bank and over the smooth sward some hundred yards towards the tent of their Arab Sheikh."

The *Rob Roy* and her crew are now captives in the tent of the Sheikh of a barbarous tribe of Hooleh Arabs. The situation is anything but a pleasant one in this age of ransoms, when a captive Englishman is put down at a certain mercantile value. Solitary travellers in outlandish places may learn something from Mr. Macgregor's troubles, and need not be above taking a leaf from the book of his experience. The following extract shows the necessity of tact and a knowledge of the customs of the people among whom explorers prosecute their researches.

"No one had as yet offered me any food. This gross neglect (never without meaning among the Arabs) I determined now to expose, and to test their real intentions. My *cuisine* was soon rigged up for cooking, and I asked for cold water. In two minutes afterwards the brave little lamp was steaming away at high pressure with its merry hissing sound. Everyone came to see this. I cut thin slices of the preserved beef soup, and while they were boiling, I opened my salt-cellar. This is a snuff-box, and from it I offered a pinch to the Sheikh. He had never before seen salt so white (the Arab salt is like our black pepper), and therefore, thinking it was sugar, he willingly took some from my hand, and put it to his tongue. Instantly I ate up the rest of the salt, and with a loud, laughing shout, I administered to the

astonished outwitted Sheikh a manifest thump on the back.

"'What is it?' all asked from him. 'Is it sukker?' He answered demurely, 'La, Meleh!' (No, it is salt!) Even his home secretary laughed at his chief. We had now eaten salt together, and in his own tent, and so he was bound by the strongest tie, and he knew it."

After a little more judicious manœuvring, and a quiet "tip" to the Sheikh, the *Rob Roy* and her captain were soon permitted to proceed on their voyage, which soon brought them to the barriers of the Jordan.

Here is the account of his discovery of the mouth of the Jordan, on the northern edge of Hooleh.

"Next day was devoted to a strict examination of the northern side of Merom, and very soon on turning into one of the deep bays in the papyrus, I noticed a sensible current in the water. In a moment every sense was on the *qui vive*, and with quick-beating heart and earnest paddle strokes I entered what proved to be *the mouth of the Jordan*. The Jordan's mouth here is a hundred feet wide, and it is entirely concealed from both shores by a bend it makes to the east. The river thus enters the lake at the end of a promontory of papyrus, and one can understand that this projection is caused by the plants growing better where the water runs than in the still parts, so that the walls or banks of green are prolonged by the current itself. Once round the corner, and entering the actual river, it is a wonderful sight indeed, as the graceful channel winds in ample sweeps or long straight reaches in perfect repose and loneliness with a soft silent beauty all its own."

The place where the Jordan was said to join the Waters of Merom, was carefully examined by Mr. Macgregor, and it was found without any stream, the waters having "distinct bounds all about its circuit."

To appreciate his examination of the sea of Galilee one must follow him in all his voyages round and over the lake, enter with him into his enthusiastic explorations, and follow him in his tiny craft through a storm on Gennesareth, and if we do so, I think we cannot rise from reading the book without a better understanding of the Scripture narratives, and a clearer idea of some of the most interesting passages in the life of our Lord.

Although our notice of this delightful book is much longer than we intended, we cannot lay down the pen without giving another extract, which we recommend to the serious consideration of any who are inclined to substitute an empty ritual for spiritual Christianity. Mr. Macgregor's plain words are not a whit too plain for men who would drag us back to the darkness of the middle ages, and palm off on us, as real, the lying relics of Rome. Let the Romish monks of Bethlehem keep in their glass-case "the tongues of the infants slain by Herod," but let not Anglican priests rob us of that spirituality which is the glory of Christianity, and without which it would be little better than heathen mummery, or the lifeless creed of the Mahomedan. Speaking of the 'stock sights of Rome,' he says, "Having seen these things, and many others like them, we placed no faith in what could be shown us now by the monks of Nazareth; and therefore the *Rob Roy* went past them all, to commune rather with the brooks and trees and everlasting hills, which happily even the *Syllabus* cannot suppress.

"It is to be hoped that the plans of the priests will be speedily ripe in England, and that they may open fire along the whole line before our vigour is sapped and our manliness utterly gone. The hard fight—physical fight—that is coming must come soon, or it will find us without heart or sinews. Even if it comes at once, it will find us poor 'swaddlers,' half ashamed to be 'Protestants,' trembling before the sarcasm scribbled in some anonymous garret, as if it were law and gospel because it is printed. Do we really know what Popery has been of old, what it is even now, what it tells us positively, it must and will be here, and soon and always—'dominant.' Could you or I be true Papists and yet loyal to England? To the future England that is to serve the Pope we *might* be loyal, but loyal to the England that as yet is free—never. These truths are too true to be told. It is a vast indiscretion to tell them here. But I have seen too much of these things to be ignorant, and I fear too little and too much to be silent. For money, free trade, railways, anything you please that is earthly, you may hold meetings, write books, fight battles, make any din you like, and be 'earnest,' and speak plain. But for the free Bible—the right to tell what Popery was, is, and wants to be—you must hush to a whisper any voice you have, and still be reckoned even then a monomaniac. We must be 'charitable'—yes, and for whom our charity? Not for our women, our children, our herds of ignorant and weak who are beguiled, but for the army of foreign priests who stream over the land, and raise an alien name above our Queen's. Is it not just possible that our wondrous delicacy in this matter is not from love, but fear? Rather, perhaps, it is because that sort of tone pays best in general popularity;—nobody is so sure of approval as the man who is 'fiercely moderate.' If you want to screen those people here whom the Romish Bishop of Cracow (who ought to know them best) calls 'furies, not women,' to keep English girls in their prisons under the 'moral' restraint of character lost by escape; if you want to justify disloyalty, to hand over to a narrow celibate clique of alien hopes and sympathies the teaching of our nation, to flout the nobles of England cringing to the 'Prince' last made by an old bachelor abroad, to stifle free speech, to buy short peace by bribes, ever larger, never enough, to fasten on us again the fangs that sucked England's best blood once, and to shame our nation in presence of the others who have writhed out from under its intolerable coils; if you will fear a huge system for its power, and succour it because it is weak, wonder at its wealth, yet pay it because it is poor, bow down to it as divine, yet laugh at it as only a ghost; if you will enthrone error, and put fetters upon truth—bind heavier 'them that are fast bound in misery and iron' and set the oppressor free—put priests for our law-givers and a gigantic imposture for our faith, drown truth in fables, and shut our open Bible; if you want to do these things with impunity, nay, to be called 'liberal' while you do them, only say it is in the name of 'religion,' and at the bidding of the 'priests,'—and mind you say 'the priests of Rome,' for to do these things at the bidding of any others would convict you of 'bigotry,' or treason, or of craven fear."

After leaving the Jordan, Mr. Macgregor paddled the *Rob Roy* on the Kishon, Belus, and Anjeh, crossed the Bay of Acre from the mouth of the Belus to the ruins of Ptolemais, visited the frigate *Ariadne* off Alexandria, and returned home by the *Delta*. We refer our readers to the charming pages of Mr. Macgregor's book, and assure them that they will not regret a careful perusal of it.

B. T.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—A short time ago I had occasion to visit the grave of a parent of mine at the Sewree Cemetery, and on looking around I observed that the mounds of earth, and other temporary marks, which were raised over a number of graves, had been removed, and the spots made *level*. On making inquiries of the grave-diggers as to whether they had any authority for carrying out the work, they replied that they were acting on the "*hookum*" of the Chaplain, who has the superintending of the Cemetery. I do not wish to question the right of the Reverend gentleman to order the removal of these temporary marks; but, permit me to state, for his information, that if these are always to be removed, it would be impossible (after a short lapse of time) for any person to be certain of the precise spot or grave of a relative or friend. To remove any doubts which may hereafter arise, it would of course be necessary to have the grave dug up, and, may I ask, at whose expense? As this novel practice will, I fear, subject a great many to a deal of annoyance and unnecessary trouble, &c., I hope that it will be immediately discontinued, as I can safely say there are many opposed to it.

I remain, &c.,

29*th August* 1871. VERITAS.

[No liberties of the kind mentioned should be taken with graves without reference to the friends of those interred. Possibly, our correspondent may have been misinformed, and the thing has been done without sanction of the Chaplain.—ED. *B. G.*]

Epitome of News.

SATURDAY, AUGUST 26, 1871.

—*Times of India:* "We learn that at the end of this month, the Diocesan School, Byculla, will move permanently into the house that has been purchased for its accommodation in Love Lane—a fine spacious upper-storied building, with large school-rooms and class-rooms."

Under the present head-master the school is gradually looking up, says our contemporary.

—Mr. Marshall, author of "Our Canadian Dominion," died between this and Aden a few weeks ago.

—*Asiatic:* "The story that reaches us of the catastrophe on board the *Eunomia* while on a holiday passage from Athens to Spezzia, is a startling one. It seems, as far as the confusion of conflicting accounts allow us to judge, that a Miss Skouze, having stumbled into a powder bunk, negligently left open to feed fireworks in honour of a bridal party on board, her father, the Commandant of Neapoli, tried to help her out with his lighted cigar in his mouth! So says a survivor of this awful explosion, which left behind it thirty calcined bodies in the first-class cabin, and blew many more of the unhappy excursionists into the sea, where nearly all perished. The greatest gaiety is said to have prevailed at lunch, just before the explosion. Two English tourists were among the ill-fated party, who may, indeed, be described as having gone to their doom in this holiday ship with youth at the helm and pleasure at the prow. Athens and the whole Archipelago are in mourning."

—Passengers *viâ* Brindisi are warned to look after their passports and their luggage.

MONDAY, AUGUST 28.

—*Englishman*, August 25: "Another sad accident has taken place at Simla. The Reverend Mr. Fordyce, of the Scotch Church, was thrown from his horse on Thursday evening and sustained a concussion of the brain with severe external cuts. The reverend gentleman is reported to be doing as well as could be hoped, but several days must elapse before he can be pronounced out of danger. To the honour of the English Church be it said that the Station Chaplain and another Anglican clergyman at Simla at once volunteered to carry on the duties of their brother."

—*Bombay Catholic Examiner:* "Throughout the peninsula, the Holy Father remains the King and Pastor of the people, as is shown by the marvellously large sums of money they perseveringly pour into his treasury. Their resources are as inexhaustible as is their faith in God's Vicar. On the 23rd of this month, Wednesday last, when the Holy Father had actually seen the 25 years, 2 months and 7 days of Pontificate, which are the exact length of the Pontificate of St. Peter, they were ready again with their large gifts of money and treasures. And no sooner has that day past, than we learn that a Committee has been formed for presenting to the Holy Father, on next St. Peter's day, a throne of gold. The hopes then of Christendom are strong that Pius IX. is still to be preserved and to live long, and to be blessed upon the earth, and not to be given up to the will of his enemies."

A throne of gold! The votaries of Pius IX. could not do a sillier thing, nor could the old Pope do a sillier thing than accept of it. This is the sort of thing we can imagine a negro emperor of St. Domingo delighting in.

—One cent. of rain fell last week in the Fort.

—A. Gallenga, in the *Daily News:* "Allow me to call the attention of English readers to the following remarkable passages in M. Thiers' speech on the Roman question:—

'It was impossible to create Italian unity without overthrowing the Temporal Government of the Holy Father. Well, for my own part, I think that to distress any number of religious consciences is a fault which no Government has a right to commit. (Bravo.)

'The highest degree of philosophy is not to think one way or another. Happily the human mind is free. The highest degree of philosophy consists in respecting the religious conscience of other people, under whatever form it may present itself, whatever character it may assume. (Loud applause.)

'For my own part, to distress the Catholics or to distress the Protestants would seem to me the same fault. The Protestants do not wish that only one Christian communion should rule over the others. Such is their belief, and they are in their right.

'The Catholics, on the other hand, think that one communion only should rule over the others to maintain that great and noble religious phenomenon—unity of belief. Such is their opinion, and they are in their right. It is their right, and any government which should attempt to do vio-

lence to the conscience of any part of the nation would be a government impious in the eyes of philosophy itself.' (Bravo, loud applause.)

Thus, in the opinion of M. Thiers, religious freedom ought in a philosopher's mind to be entitled to the same respect as religious tyranny. A Protestant tells us that he has no objection to other men worshipping God after their own fashion. M. Thiers honours the Protestant for his toleration. A Catholic will allow no other belief or worship than his own. M. Thiers honours the Catholic for his intolerance. French Ultramontanes think that war ought to be declared to the Italians, because they wished that there should be religious freedom in Rome as throughout the rest of the world. M. Thiers honours the French Ultramontanes for their hostility to Italian unity, and would fain go to war against it if it were not too physically and morally strong to be safely attacked at this present moment. Such are M. Thiers' views, and such his policy, developed in a speech which found sympathy on all sides of the National Assembly, and which won the Minister the suffrage both of M. Gambetta and of Monseigneur Dupanloup. Every one can see whether Italy can afford to abandon herself to a false security. M. Thiers is 74 years old, and behind him are at least 400 deputies who share his views about Christian tolerance, but who are not actuated by the same considerations of worldly 'prudence.' Should a day ever come in which Italy were not sufficiently strong, we would soon see the real feelings by which her Latin sister is animated towards her with respect to the present position of the Roman question."

—The *Bombay Gazette* tells of an eel, 4½ feet long and 4 inches in circumference, found in one of the Vehar water pipes near the Marine Lines, in a state of decomposition. It hindered the flow of water, and so led to examination, otherwise many might have been poisoned by the water.

Tuesday, August 29.

The Lieut. Governor of Bengal has been doing the State some service by overhauling the Income Tax Report for 1869-70. The *Times of India* thus reports his discoveries: "The assessments and levy in 1869-70 are shown to be so thoroughly bad —oppressive in thousands of instances, scandalously cruel on the helpless and remote, inadequate on the well-to-do in districts more under the reign of law and newspapers—that, in justice to the Bengal revenue men, it must be pointed out that His Honour postpones his remarks on the less flagitious figures of 1870-71. But he expects still to be furnished with explanations of why those who paid the levy in 1869-70 were more numerous by 50 per cent. than in the subsequent year; and he notes that of 64,407 objections in 'the many-assessed year of 1869-70,' there were allowed 36,489 remissions; and the Secretary of the Board admits that those were only a small part of the manumissions that ought to have been granted.

"Mr. Campbell's 'one or two points' are, briefly, these; the returns, he observes, lead to 'a singular inversion of our preconceived ideas.' There are no incomes of the highest class, those above one lakh (£10,000); while in the next, between that maximum and Rs. 833 per mensem (or £1,000 a year), the (58) 'Ministers of religion' rank first; legal practitioners, from whose lucrative practice it was supposed a good harvest would be reaped, only appear as 17, while there is not a single medical man. His Honour is sarcastic on discovering that 'religion is much more lucrative than law after all,' but is utterly astonished as to what has become of the medicos. Probably this is due to some misplacement in the report, and may admit of explanation. But there is no possible escape from the damning exposure of the results, so far as the helpless ryots are concerned, of taxing incomes of Rs. 500 per annum. Like everyone else, His Honour supposed that in 'this country of very small holdings, cultivators would have been almost entirely free,' whereas they are by far the most numerous class assessed. This is admitted by the Board itself, who state (under date of July last year) that 'a strong and bitter feeling has been excited by the tax,' and that many had threatened to migrate to Nepaul. It appears from this that there was no lack of official evidence sufficient to have discredited the flippant remarks made on this subject by the Indian officials in Parliament."

—We regret much to hear of the death of Mr. Kursondas Moolji. The *Times of India* says: "His name will always be remembered in Western India as that of one who first raised a determined resistance to one of the most debasing forms of superstition. All this is written in his own work 'History of the Sect of the Maharajas, or Wallabhacharyas of Western India' (Trübner and Co., 1865.) Much as Mr. Kursondass endured in connection with the trial in which he had to appear as defendant, because of his having exposed the vile practices favoured by the priests of that *cult*, he suffered far more because of the simple but heinous offence of being (we believe) the first of the Banian caste to cross the black-water and visit England. The determined persecution which he and all who associated with him on his return had to sustain, is known to comparatively few; but it was such as to render it almost impossible for him to remain in Bombay, hence he sought and obtained employment under Colonel Anderson in Kattywar, where, at Limree, his career has been thus untimely cut short. Mr. Kursondass's account of his visit to England, and of what he observed there, written in his own vernacular Guzerati, has been translated into Marathi, and has done much to render plain to the people here the strange things of the West. Though a consistent and persevering 'reformer,' Kursondass Moolji was unostentatious and unobtrusive in manner, and was much respected by all who knew him personally."

—Same: "Advices from Jhangara, in the Sehwan talooka, state that about forty miles from the first named place, on the hills, a thunderbolt fell on the 22nd instant, after a heavy downpour; the ground was literally cut up in consequence, and the whole of the huts standing there, with their inmates, were swallowed by the chasms. Such a catastrophe was never known in Sind within the recollection of the oldest inhabitant. It is computed that some fifty or sixty individuals perished on the occasion."

One would like to know something more about this. Was it perchance an aerolite?

—*Delhi Gazette;* Bareilly: "There was mutiny in the district jail the other day, owing to an arbitrary order issued by the officiating Superintendent, Dr. Eades, to deprive all the high caste Hindoos of their *junaos* (a twisted string worn across the body, which by them is considered sacred). The Brahmin cooks refused to cook food for the prisoners until their *junaos* were restorerd to them. On hearing this Dr. Eades had the triangle put up. The cooks were lashed and got some twenty or thirty cuts each. The thrashing had the desired effect on the cooks, who are also prisoners. At meal time, all the Hindoo prisoners refused to eat without their *junaos;* forty or fifty of them were tied up and flogged, the remainder were locked up without food. Information of this unwarrantable intrusion on the part of the Superintendent with the sacred rights of the prisoners and the unmerciful castigation which followed was given to the Magistrate and Commissioner, and the result was that a telegram was received from the Lieutenant-Governor, cancelling Dr. Eades' *hookum* and ordering the restoration of the *junaos* to the Hindoo prisoners at Government expense."

—The excitement had begun to extend to the bazaar. This Dr. Eades must be singularly unacquainted with the Hindoo character. It would be a smaller matter to sell their wives and children into slavery than to take away their sacred strings.

—*Bombay Gazette*: "We learn from Rajcote, by a letter dated 25th inst., that a great sensation was created at that place by the arrival on that day, in the Agency compound, of two carts freighted with the dead bodies of five men, Grassias of the village Peepundee, under H. H. the Jam of Nowanuggur. It appears that these unfortunate men were shot dead, and five others mortally wounded, by order of the Nuggur authorities of village Kundoorna, owing to some disputes regarding boundaries."

—*New York Times:* "What the respectable and law-abiding people of this city need is a combination among themselves, without distinction of nationality, creed or colour, to put down the political demagogues, both native and foreign, who have elevated themselves to power by catering to the ignorant and criminal element of our population, and by encouraging their lawlessness and intolerance, and who care nothing for the good name, welfare, and prosperity of the city, or the well-being of its citizens, so long as they can retain their places, and continue to enrich themselves by plundering the city treasury. The stigma that has long been brought on the metropolis during the past week, with its attendant misery and suffering, is the result of nothing else but a determination on the part of the present rulers to retain, at all hazards, the political support of this lawless element. The overwhelming evidence of fraud, corruption, and official rascality that has been brought home to the men who now rule this city ought long ago to have aroused our citizens to combine together and hurl them from power, independent of their known affiliation with the 'dangerous classes' who engaged in the late riot."

Wednesday, August 30.

—The *Times of India* hears that the Bombay Mail for Aurungabad was attacked on August 27th near the latter place; the driver received two sword cuts, a passenger was dangerously wounded, and the mail bags were carried off.

—In a brigade charge at Trimulgherry a horse fell, and the trooper was killed, after being shockingly mangled.

—H. E. the Commander-in-Chief presided at the meeting of the Army Scripture Readers' Society at Simla.

—The *Pioneer* calculates that £1,000,000 will be required to repair the damage done to the Delhi and Punjaub Railway, and secure it against similar disasters.

—*China Trade Report;* Canton, August 1: "On Sunday morning last, the 30th ultimo, a man and his wife, who were respectively named Yeep-afook, and Yeep-loushee, were, under the warrant of the Viceroy, beheaded, on the charge of having been vendors of genii pills and powders. They were apprehended at Kow-tong-sze, a village in the vicinity of Whampoa.

"On the morning of the same day, His Excellency the Viceroy sent to Fatshan five hundred soldiers, with a view of strengthening the garrison of that now disturbed town. Together with this force, two prisoners, who were respectively named Yam-lang-ngan-hing and See-nam-moon, were forwarded to the market town in question, where on their arrival they suffered at the hands of the public executioner the extreme penalty of the law. The charge preferred against these men was that of having endeavoured to incite an unruly mob to raze to the ground the missionary chapel, which a few weeks ago was rebuilt at the expense of several native Christians. For the apprehension of their accomplice in crime—a man named Sooakoon—the Viceroy has offered a reward of one thousand dollars.

"His Excellency has further issued another proclamation to the people, in which he assures them that with the movement which now disturbs the public peace, foreigners have nothing whatever to do.

"This, indeed, is satisfactory. It is still, however, very much to be regretted that he does not direct his anathemas against the literati and gentry, who are the fruitful source of all our troubles. The poor wretches who have been decapitated were, in my humble opinion, merely instruments in the hands of these base schemers. The lower orders of China are really not at heart inimical to foreigners, and when they manifest any displeasure towards us, they are prompted to do so by those who are in the upper walks of life."

—The *Freeman* says:—"There is nothing new under the sun." Who could have supposed, however, that it would be our privilege, in this Nineteenth Century, to give a veritable extract from one of the Ante-Nicene Fathers in condemnation of one of the monstrous fashions of our own day, aptly entitling it, "Tertullian on the Chignon?" Yet these are the very words of the great Apologist, after taking the women of his time to task for the blonde dye with which they dressed their hair. "Why is no rest allowed to your hair, which must be now bound, now loosed, now cultivated, now thinned out? Some are anxious to force their hair into curls, some to let it hang loose and flying, but with good simplicity; besides which, you affix but I know not what enormities of subtle and textile perukes; now, after the manner of a helmet of undressed hide, as it were a sheath for the crown; now, a mass drawn backward toward the neck. The wonder is, that there is no open contending against the Lord's precepts! It has been pronounced that no one can add to his own stature, *you*, however, *do* add to your weight some kind of rolls, or shieldbosses, to be piled upon your necks. If you feel no shame at the enormity of the gear, I feel some at the pollution, for fear you are fitting on a holy and Christian head the slough of some one else's head, unclean perchance, guilty perchance, and destined to hell —nay, rather banish quite away from your 'free' head this slavery of ornamentation."

—The *Budget* says that according to the last report of the Holy Synod at St. Petersburgh, a special commission is to be formed "in order to examine the proposals made by certain members

of the English Church to be admitted into the orthodox religion." It is stated that 122 Englishmen have expressed a desire to enter the Russian Church.

THURSDAY, AUGUST 31.

—There has been a rising at Pondicherry, but it has been put down.

—After the mails were on board the P. and O. Steamer *Columbian*, on Tuesday, it was found that the steamer's machinery was not in good order, and the steamer was accordingly detained for 24 hours.

—*Pioneer:* "Our readers will have read in our obituary of yesterday the name of Lieutenant Teed, a young officer of much promise, serving with the 18th Native Infantry at Goruckpore, who was accidentally drowned while boating on the lake at Domingurh, a favourite place for pleasure parties, about three miles from Goruckpore. On this occasion three gentlemen, their wives, and Mr. Teed embarked in two boats, late in the afternoon. In the boat with Mr. Teed were the Joint Magistrate and his wife, but the former went over into the other boat as soon as they reached it, leaving the lady and Mr. Teed in the smaller craft, which was almost immediately after upset in a sudden and violent squall of wind and rain. There was a life-buoy in the boat, which the poor young fellow generously made over to his companion, and thus saved her life at the cost of his own. Every possible effort was made by the remainder of the party to find him as soon as it was ascertained that he was missing, but the rain was so heavy that this was for a long time impossible. The search was continued to a late hour, but the body was not recovered till the following day, when it was committed to the grave with military honours."

—During the quarter ending the 31st March 1871, thirty-three vagrants were deported from Calcutta at a cost of Rs. 4,282-1-3, including passage-money, donation of Rs. 10 on arrival at destination, and the charge for photographs. Each vagrant, therefore, cost the State Rs. 129-12-2.

FRIDAY, SEPTEMBER 1.

—*Overland Mail,* August 11: Lord Shaftesbury moved the rejection of the Ballot Bill on the second reading in the House of Lords on August 10. The motion was carried by 97 votes to 48. The Bill is therefore lost for this session.—The third reading of the Ballot Bill in the Lower House was enlivened by an oratorical duel between Mr. Disraeli and Mr. Gladstone.—The loss of the *Megæra*, and the circumstances under which she was despatched, have been the topic of the week. Strong censures are cast upon the Admiralty.

The trials of the prisoners at Versailles have commenced.

—The Royal party returned from Ireland on August 7.—The Prince of Wales has left London for the Continent.—Lord Sandhurst commanded at a review in Phœnix Park, Dublin, on August 4; the Royal guests were most cordially greeted.—The Lord Mayor of Dublin has declined to accept the honour of knighthood tendered him on the departure of the Royal visitors.—An attempt by the police to suppress a political meeting in Phœnix Park, Dublin, on Sunday, August 6, led to a severe encounter with the people. A large number of persons were injured. Mr. P. J. Smyth, M.P., was the president of the meeting.—Monday, August 7, was observed in London as a general holiday. The weather being brilliant, the number of excursionists was extraordinarily large.—Wednesday, August 9, was observed as a general holiday in Edinburgh and other towns in Scotland, in commemoration of the Scott centenary.—The Duke of Argyll presided at the opening ceremony of the Cooper's Hill Indian Civil Engineering College on August 5.

—The returns for seven months of 1871 show imports 186,507,467*l.*, an increase of nearly twenty-three millions over the same term in 1870; exports, 121,455,961*l.*, an increase of 6 per cent. over same period in last year.

—A proposal was recently made to the French Government by an American company to take the whole of the Communist prisoners as colonists to Lower California. M. Thiers now announces that this proposal is to be submitted to the French Assembly as soon as possible.

—It is announced that all the bishops in Prussia will shortly meet at Fulda to take into consideration the present condition of Catholicism. It is also announced that a National Congress of Old Catholics will be held at Munich on September 22, with the same object, and to promote the movement in opposition to the Infallibility dogma, now on foot in Germany.

The *Record* announces with regret the death of the Rev. Ferdinand Faithfull, rector of Headley, Surrey, at the advanced age of eighty-two. His youngest daughter is Miss Emily Faithfull, of the *Victoria Press.*

—The *Times of India* understands that "The Emperor of Germany has secured the services of Mr. E. J. Reed, formerly "naval constructor" under the British Admiralty. The terms are, we understand, £6,000 per annum, with a percentage on the value of ships built under Mr. Reed's plans and supervision."

The S.S. *Indus*, with the outward Indian Mails of the 18th instant, left Aden for Bombay at 6 p. m., Aug. 31st.

—At the Girgaum Police Office yesterday, Mr. Cleveland, Solicitor, with reference to Mr. Showell's retirement from the Bench, addressed our worthy magistrate in highly complimentary terms on behalf of the profession. Mr. Showell has been 37 years in the service of the State, and it would be well if the State had more like him.

Poona Observer: "Mr. Yeswuntrao Mahadew, the holy Mamlutdar, left this on Tuesday last for Nassick, to join his appointment. On Monday last he paid duxna of four annas each to three hundred idle Brahmins."

—Deaths last week, 320.

—*Englishman:* "The Board of Revenue have now explained that any medical man or lawyer who derived any income from Bank shares or Government securities was entered in the returns under 'Commerce, Miscellaneous,' and not under his own profession. An examination of the names of tax-payers under this 'Miscellaneous' heading shows that 14 medical men in Calcutta were assessed on incomes above Rs. 10,000; some of these gentlemen returned their own incomes at a figure very much above Rs. 10,000 a year. Instead of only 17, there were in reality 62 lawyers assessed at incomes over Rs. 10,000; though the 'smaller number only was shown against the trading lawyers' in the Income-tax Report. The 58 ministers of religion assessed at Rs. 10,000 and upwards, all belong to the Hindu and Mohamedan persuasions."

—*Deccan Herald:* "We regret to learn that the health of Mr. H. P. Jacob, Principal of the Government High School, Poona, is such that his medical advisers have ordered him to proceed to England as soon as possible. His departure will be a great loss to the Poona High School, as his capabilities as a teacher are of the highest order."

—*Bombay Gazette:* "Burke, the railway *employé*, charged with having caused the death of a native by throwing a brick at him, has been acquitted of everything more serious than carelessness, and sentenced to simple imprisonment for a fortnight."

Englishman: "We hear that Miss Garrett, M.D., intends coming out to this country, and establishing herself here as a medical practitioner."

Miss G. is now Mrs. Anderson, and has, we are quite sure, no intention of the kind.

—There was lately a serious case of rib-breaking in the Native Lunatic Asylum, Calcutta. A native attendant used so much violence to a lunatic that it was said the man's chest was crushed like a broken egg shell. Unlike the Bombay case, the murderer in the instance we refer to was convicted.

—At yesterday's meeting, the Bench of Justices adopted, by a majority of 41 to 40, Captain Walshe's resolution sanctioning the lease of the Municipal offices.

Selections.

FAITH AND PHYSICAL HABITS.

We recur to the subject of the relation of faith in Christ to evil habits, because of its importance and of its obscurity and difficulty. Many, who truly mourn over their bondage to certain forms of sin, which have assumed the character of habits, hastily assume that these are invincible. In support of such an assertion, they relate disheartening experiences. They tell of unsuccessful struggles: oft repeated but ending invariably in defeat. They resolved to *try* to reform their habit—the use of opium, or of tobacco, or of intoxicating liquor, it may have been—and so they ceased from the favorite indulgence, for a few days or weeks; but they felt so miserable, without the customary stimulus, that their resolution sooner or later gave way. After two or three such experiments they despaired of victory, and concluded to content themselves with moderation instead of abstinence. It is usually evident in these cases that, at the outset, they had little faith in their success. They doubted whether they should succeed; they believed, perhaps, that they should not. Yet they were willing, under conscience-pressure, to try! How often that word "try" hides a lack of whole-heartedness, an absence of courage, and a want of genuine faith. It is very deceptive; for the man thinks it is a word of modesty and humility, indicative of self-distrust, when it really means a wavering of purpose, and a distrust of Christ. Hence, when a spiritual victory is to be won, which is called for by the honour of the Master and the necessities of his own soul, instead of saying, "By the help of Jesus I will do this thing," he falteringly says, "I will try," and plainly enough he rather expects to fail. Then, having failed, he pacifies conscience by the thought that he has *tried*, and found it to be of no use. His case is peculiar. He is sorry that he ever began the practice, and he advises his boys (in vain, usually) not to take the first step in that direction; but he is now too old to undo the past, and to form better habits.

And is this the best that Christ can do for such a man? If He were fully trusted to work out deliverance, *could* He not do it? And *would* He not? Suppose the man were to go to Jesus in all directness of speech, and in all simplicity of heart, and were to say: "Lord Jesus, if thou wilt, thou canst make me clean. Deliver me, for the healing of my soul, for the honour of thy name, for the advancement of thy cause. Give me the victory, by the power of thy Holy Spirit in this specific thing. Show that thy grace is sufficient for me in this respect, as it was for Paul in his particular weakness. For that purpose I commit to thee my body and soul, assured that thou wilt make me more than conqueror"; suppose this to be the *believing* application; would the Saviour disappoint that faith, and put it to shame? It seems to us little short of infidelity so to affirm.

We do not know that we ever met with a man who testified that his failure to overcome an evil habit followed such specific consecration and faith. It may have followed penitent tears, deep remorse, sincere resolutions and sorrowing prayers; and especially it may have followed a half considered purpose or a good natured promise made to a fellow-man. No case, however, is recalled to our memory, in which a Christian has said: "I *trusted* Jesus to carry me through this struggle; I verily *expected* the victory by his grace; I *rested* on his promise; but no deliverance came."

Does any one talk of the unreasonableness of expecting miracles; and does he represent the victory of which we speak as a miracle? We know not that it is any more of a miracle than ordinary answers to prayer; which surely imply a divine intervention in earthly affairs, and in the production of inward and outward effects, in the spiritual and in the physical world. It is not for us to limit the operation of the grace of Christ in a legitimate case; such as is the one under consideration. The most wonderful physical effects are produced by purely mental causes, outside of the sphere of religion and of the appeals of prayer. Health is affected, in the way of benefit and injury, the colour of the hair is suddenly changed, a bodily appetite is impaired or destroyed, and life itself sometimes is taken, by an experience of joy or of sorrow, of hope or of fear. Neither physicians nor philosophers can resolve the mysterious inter-relations of body and spirit. It does not stumble us, therefore that redemption should be thought equal to all necessary spiritual results with their physical concomitants and conditions. And as to alleged facts, we are content to receive intelligent and credible testimony.

A little tract, by Rev. W. H. Boole, called "The Wonders of Grace," published at the 'Water Street Tract Rooms,' New York city, adduces many striking cases in point. One is of an officer in a church in New York who had used tobacco for forty years, making during that time many efforts to abandon the practice, but always failing because of the resultant inward gnawing. But he was brought to an act of specific faith in Jesus to save him from the appetite; and now, after several years, he testifies: "From that hour all desire left me, and I have ever since hated what I once so fondly loved." Another is of a prominent church member in Brooklyn, N. Y., who had used tobacco for thirty years, and could not endure to be without a cigar in his mouth, and sometimes even rose and smoked in the night. After many failures to overcome the habit, he, one night, three years ago, when alone, cast himself on his Saviour for just this victory; and from that hour was delivered from

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the desire as well as the outward act, and now wonders that he ever loved the filthy practice. A certain old lady, who lived near Westbrook, Ct., aged seventy, was a confirmed opium eater, and used daily an amount sufficient to kill twenty persons. She was led to see that the habit was a *sin*, and as such she abandoned it with specific application to Christ to save her from it. She was heard, and lived for two years afterwards, free from any desire for that drug. A similar case was that of a carpenter in Brooklyn, N. Y., who, from taking morphine to allay the pain of a fractured leg, fell into the habit, and went on till he almost lived upon it for several years after his recovery. He once swallowed, in the presence of several physicians, a dose which it was calculated would destroy the lives of two hundred ordinary men. Two years since he was made to look at this as sin, and tried to break off the habit, abstaining with an alarming reaction, till five physicians declared that death would ensue, if he did not resume it. This he did for a year, but then, on a certain Sunday evening, broke off again, casting himself by faith on Christ; from which moment the desire left him, and has never returned, and he has experienced no reaction or other ill effects, but has greatly improved in health.

Such facts, if well authenticated, should encourage the most despairing. We do not see that they are out of analogy with other admitted facts, which are connected with the relations of the body to the mind, while they speak hope to professed Christians, who are ensnared by wrong physical habits, and to drunkards and opium eaters, who seem to be led captive by Satan at his will. Let no Christian limit the victories of faith within the sphere of redemption from sin.—*The Advance.*

THE BISHOP OF EXETER ON THE NONCONFORMIST MINISTRY.

The first ordination held in Cornwall for three hundred years was held at Truro on the first Sunday in last month, when eight deacons and eleven priests were ordained. The Bishop, in the course of his address to the young ministers, stated that for his part he had no hesitation whatever in saying that he looked upon the ministers of every denomination in this country as true ministers of Christ. He knew no test by which their work could be tried which would not come to that result, because he saw that men under their ministry had accepted God's truth—that men under their teaching did live better lives—that men by their voices were awoke out of slumber; he saw that there were those whom they had called and brought near to his Master; and when he saw that the Lord had so blessed their work he could not doubt for one moment that their work had his approval, and that he had sent them.—*Evangelical Christendom.*

Miscellany.

—Eusebius, in the *N. Y. Observer*: "There is more of show in the city of Lucknow than solid grandeur, such as we see at Benares, or exquisite taste and almost inconceivable costliness such as we find at Agra and the old Mogul capital at Delhi; but with its domes and minarets and imposing structures, as seen from a distance or from some elevated point, of which there are many in and around the city, it is a realization of all one's dreams of Eastern magnificence. The palace, gorgeous in its style of architecture and coloured to resemble a vast structure of gold, with its lofty dome of real gold, looms up before the eye; the *Hoseinabad Imaumbara*, built by Ali Shah, and elaborately ornamented; the *Jumma Musjid*, the Grand Mosque; the magnificent marble tombs of former kings, more beautiful than the palaces; the great *Imaumbara*, the architects of which were commanded to produce a building which should be unlike any others ever built, and which should surpass them all in beauty and magnificence; the *Dilkhoosha* palace, in which the heroic soldier, Sir Henry Havelock, breathed his last; the *Martiniere*, from the dome of which the mountains of Cabul are seen, though a hundred miles distant—these, and many other striking buildings, set like gems in the midst of oriental foliage, give a grandeur to the views of the city which cannot be transferred to the written page. A drive through Lucknow and its suburbs has more of varied beauty and of indescribable interest than any other in India that I can now recal."

TELEGRAPHIC NEWS.

London, Aug. 21st: Parliament has been prorogued.—The Queen's Speech says that the recent great events and changes in Europe have not compromised the friendly relations of Great Britain with Foreign Powers. The participation of England in future international questions will be solely with the view of maintaining concord and the public right.—Her Majesty trusts that the Treaty of London will assist in securing the welfare and happiness of the East; and refers with special satisfaction to the present relations with America and the Treaty of Washington, and trusts that the rules concerted for the guidance of maritime conduct must obtain general recognition by other Powers. Full reliance may be placed on the American Government cordially and zealously carrying forward the subsidiary arrangements of the Treaty.—The Speech proceeds to state that the French Government have signified a desire to modify the Treaty of Commerce with England, and Her Majesty is anxious to meet their wishes and to give scope to any measures calculated to meet the needful exigencies of France.—The various Acts of the Session are next reviewed, and the Speech concludes by stating that the condition of the revenue, the revival of trade, and the prospects of the approaching harvest are subjects for congratulation.—Government have announced the appointment of a Commission of Inquiry into the conduct of the Police at the recent meeting in Phœnix Park, Dublin.—Henceforth meetings in the Parks will not be molested.—Prince Arthur has presented new colours to the 103rd Regiment Bombay Fusiliers.

Paris, 25th: M. Charles Remusat, the newly-appointed Minister for Foreign Affairs, in replying to the representations of Count Waldersee, has declared that the league recently formed for the deliverance of Alsace and Lorraine is illegal, and that he has consequently ordered its dissolution.—Differences have arisen, and continue, between M. Thiers and the majority of the National Assembly on the question of the immediate dissolution of the National Guards. The Bill was discussed in the Assembly yesterday, when General Ducrot's amendment was adopted by a large majority, that the National Guards should be dissolved in all the Communes gradually, but with the least delay possible.—At the meeting of the National Assembly yesterday, the Deputies of the Right having been considered defeated on the question of the dissolution of the National Guards, M. Thiers delivered a speech, and then wrote out his resignation, which was, however, taken out of his hands by some of the Deputies. To-day, Friday, all parties are acting in a conciliatory spirit.—The Committee for the prolongation of M. Thiers' powers have agreed that these shall last so long as the present Assembly exists. A public discussion on this subject will take place next week.—Count Arnim is expected at Versailles to-morrow to carry on negotiations for the German evacuation of French territory.

Berlin, 28th: The semi-official journals publish articles stating that the doubtful attitude assumed by the French National Assembly towards M. Thiers diminishes the confidence Germany has reposed in France for the due fulfilment of the Treaty.—The *Neue Kreuz Gazette* confirms the statement that another meeting between the Emperors of Austria and Germany will probably take place at Salzburg, on the 7th September. It is asserted that after a basis has been established at Gastein for relations regarding the attitude to be assumed by Germany and Austria, Italy will adhere to the same policy without any conditions. Demonstrations which it was proposed to hold in France on 4th September have been prohibited.

London, 28th: Candidates for the Indian Civil Service examinations must henceforth show by official certificates, their real age with[in the prescribed] limits (*sic*).—It is under consideration to raise the minimum value of Indian appeals to the Privy Council to £5,000 sterling.

Paris, 29th: The prolongation of M. Thiers' powers will be discussed in to-day's Assembly. The Extreme Left have determined to propose the dissolution of the Assembly after the former proposition shall have been disposed of. The political situation at Versailles is very critical.

30th: Captain Vivian has been appointed Under Secretary of State for War vice Sir Edward Lugard, who has been appointed first Commissioner for the settlement of purchase claims.

London, 30th: The *Prussian Cross Gazette* states that it is probable the Emperor of Austria will visit the Emperor William on the Rhine in November next.—The *National Gazette* announces the appointment of Count Armin as Envoy Extraordinary at Paris in the place of Count Waldersee.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nubia, 25th:*

From Southampton.—Mr. Geoghegan; Mr. John Johnson; Mr. T. Thompson; Mr. S. Hodgert; Mr. Donaldson; Captain Buller; Mrs. Conder and infant; Mr. and Mrs. J. Alguerin; Mrs. Elderton; Meer Kurreem Buksh; Mr. Alfred Woolley, and Dr. Burr.

From Brindisi.—Mr. and Mrs. Pedder; Mr. Hobart; Major Melliss; Mr. Greenway; Mr. Cresswell; General Sir H. Tombs; Mr. Duhan, and Mr. Hirsch.

From Aden.—Mr. S. Pestonjee; Mr. G. Cuhan; Mr. Dunslee, and Mr. Pedro de Souza.

Per P. and O. Str. *Bangalore, 31st:*

From Southampton.—Mr. Currie; Captain Elton; Apothecary Lockwood; Mrs. Lockwood; Assistant-Surgeon Gyler, R. H. A.; Mr. Turner; Major and Mrs. Williams; Mr. Losh; Mr. and Mrs. Loney; and Mr. Fowler.

From Brindisi.—Mr. Sreaton; Mr. Warden; and Capt. Campbell.

PASSENGERS SAILED.

Per P. and O. Co.'s Str. *Columbian* to Suez, *29th:*

For Brindisi.—Mr. W. H. Rattifan; Mrs. Rattifan, 2 children, 2 infants, and nurse; Mr. Lionel Berkeley; Mr. E. A. Boyd; Mr. Mincher; Mr. L. Hinch; Mr. J. A. Crawford; and Mr. G. H. Johns, B.C.S.

For Southampton.—Mr. Campbell; Mr. Grose; Mr. P. C. Higgins; Mr. V. M. Gadina and 2 children; Mr. J. Masson; Mr. Morgan and child; Mr. Haniman; Major Baiton and child; Mr. S. Taylor; Mr. Wainwright; Colonel and Mrs. R. C. Babington; Major and Mrs. Knight; Mr. Young; and Mr. L. Radford.

For Gibraltar.—Mr. H. D. Fisher.

For Suez.—Mr. Dighton and Mr. L. Rainel.

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DOMESTIC OCCURRENCES.

BIRTH.

WARBRICK—At Jubbulpore, August 27th, the wife of William Warbrick, G. I. P. R., of a son.

MARRIAGE.

RADCLIFFE—HATHWAY—August 22nd, at Deesa, by the Rev. A. Miller, Chaplain, George B. E. Radcliffe, of H. M. Bombay Staff Corps, to Caroline, eldest daughter of Lieut.-Colonel Hathway.

DEATH.

PENFIELD—August 19th, at Madura, Rev. S. B. Penfield, of the American Madura Mission, aged 36 years.

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